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Prasna-Upanishad

With Sanskrit Text, Paraphrase with word-for-word Literal Translation, English Rendering and Comments

BY

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PRASNA-UPANISHAD

INTRODUCTION

This Upanishad has derived its name from the six questions it contains. It belongs to the Atharva Veda and is probably of the Pippalada Sakha. Sankara calls it a Brahmana and complementary to the Mantra Upanishad of the Mundaka, which also belongs to the same Veda. There are six chapters in the Upanishad, and each begins with a question. The first question refers to the origin of the created beings, the second to the constituents of the human personality, the third to the nature and origin of Prana, the fourth is about the psychological aspect of the human personality, the fifth is about *Pranava,* and the sixth is about the metaphysical principle in man. Like the Taittiriya Upanishad, it also takes the reader gradually from the gross to the subtle principles of Life, revealing one by one all the folds of Matter that enwrap the Atman. Moreover, in this Upanishad alone we find a clear mention being made of the creation originating from Matter and Energy.

ओं भद्रं कर्णेभिः शृणुयाम देवाः ।
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः ।
व्यशेम देवहितं यदायुः ॥

ॐ Om देवाः O Gods कर्णेभिः with our ears भद्रं auspicious शृणुयामः may (we) hear ; यजत्राः O worshipful ones, अक्षिभिः with our eyes भद्रं auspicious पश्येम may we see. देवहितं allotted by gods यत् what आयुः life स्थिरैः strong अङ्गैः with limbs तनूभिः with the body तुष्टुवाꣳसः (we) who pray व्यशेम may (we) live.

Om ! With our ears what is auspicious may we hear, O Gods ! With our eyes may we see what is auspicious, O ye worshipful ones ! May we who sing praises (to ye), enjoy the life allotted to us by the gods with strong limbs and body.

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्वदेवाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

वृद्धश्रवाः the far-famed इन्द्रः Indra नः to us स्वस्ति welfare (दधातु may grant); पूषाः the great sustainers विश्वदेवाः the Viswadevas नः स्वस्ति (दधतु); अरिष्टनेमिः तार्क्ष्यः one of chariot of unchecked wheels (Sun) नः स्वस्ति (दधातु); बृहस्पतिः Brihaspati (the lord of speech) नः स्वस्ति दधातु ॥

May the far-famed Indra grant us welfare; may the great sustainers, the Visvadevas grant us welfare; may the Sun of the chariot of unchecked wheels grant us welfare; may the lord of speech grant us welfare.

Om Peace ! *Peace !!* *Peace !!!*

[*Note.*—These two Peace Invocations are *mantrams* that originally occur in the Rigveda Samhita (I. lxxxix. 8, 6), and are peculiar to the Upanishads of the Atharvaveda.]

PRASNA UPANISHAD

॥ प्रथमः प्रश्नः ॥

FIRST QUESTION

ओं नमः परमात्मने । हरिः ओं ॥ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौशल्यश्चाश्वलायनो भार्गवो वैदर्भिः कवन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

भारद्वाजः Son of Bharadwaja सुकेशा Sukesas, च and शैब्यः son of Sibi सत्यकामः Satyakama, च and गार्ग्यः of the Garga *Gotra* सौर्यायणी the grandson of Surya, आश्वलायनः the son of Aswala, कौसल्यः Kousalya वैदर्भिः of Vidarbha भार्गवः Bhargava (*i.e.*, born of the Vrigu *Gotra*), कात्यायनः the son of Katya (one whose great-grandfather is still living) कवन्धी Kabandhin ते they ह so the story goes, ब्रह्मपराः devoted to Brahman ब्रह्मनिष्ठाः stead-fast in Brahman परं the Supreme ब्रह्म Brahman अन्वेषमाणाः seeking (आसन् were); ते

they एषः this person ह वै surely तत् that सर्वं all वक्ष्यति will tell इति thus (निश्चित्य having thought) समित्पाणयः with sacrificial fuel in hand भगवन्तं the venerable पिप्पलादं Pippalada उपसन्नाः approached.

Om, Adoration to the Supreme Atman. Hari Om!

Sukesas—the son of Bharadwaja, Satyakama—the son of Sibi, the grand-son of Surya of the Garga *Gotra*, Kousalya—the son of Aswala, Bhargava of Vidarbha, Kabandhin—the son of Katya—all these were devoted to Brahman and stead-fast in Brahman and were in search of the supreme Brahman. With sacrificial fuel in hand they approached the venerable Pippalada, thinking that he would tell them all that.

[*All these were devoted to Brahman.*—By Brahman here the Saguna Brahman is meant. Or, Brahman means here the Vedas.

Stead-fast in Brahman.—*i.e.*, well established in the practices of devotion to the Saguna Brahman or Hiranyagarbha.

With sacrificial fuel in hand.—According to the code of etiquette it is held that रिक्तहस्तो न पश्येत् तु राजानं भिषजं गुरुम्, 'one should not visit a King, a Physician and the Guru with empty hand', *i.e.*, one

should take some kind of presents to be offered to them. It was also customary with the pupils in ancient times to get for their teachers the fuel for sacrifices, hence we find here a reference to it.]

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २ ॥

सः that ऋषिः Rishi (the seer of the Vedas) तान् them उवाच said तपसा in penance, ब्रह्मचर्येण with abstinence, श्रद्धया with faith भूयः again संवत्सरं a year संवत्स्यथ live. (अनन्तरं after that) यथाकामं according to the desire प्रश्नान् questions पृच्छत may ask, यदि if विज्ञास्यामः (we) know वः to you ह assuredly सर्वं all वक्ष्यामः shall tell.

The Rishi said to them: "Live again a year more in penance, abstinence and faith; then you may ask questions according to your desire; if I know them, assuredly I shall tell all to you.

[*Note.*—The Sruti here clearly indicates by means of the story that unless the mind of the pupil is *thoroughly* trained and restrained by the practice of *Tapas* abstinence and faith, it is not possible to comprehend the subtle truths of Life. The practice of *Tapas* and *Brahmacharya* will restrain the mind and the

senses from wantonness and dissipation, and *Shraddha*, faith, will make the self receptive to the holy teachings of the Guru.]

अथ कवन्धी कात्यायन उपेत्य पप्रच्छ भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

अथ afterwards कात्यायनः कबन्धी Kabandhin, the young son of Katya, उपेत्य having approached (Pippalada) पप्रच्छ asked: भगवन् Sir, इमाः these (visible) प्रजाः creatures कुतः whence ह वै as they say प्रजायन्ते are born?

Then Katyayana Kabandhin having approached (Pippalada) asked (him), 'Venerable Sir, whence are these creatures born?'

तस्मै स होवाच—प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते रयिञ्च प्राणञ्चेति, एतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

सः he (Pippalada) तस्मै to him उवाच said, सः that प्रजापतिः Creator प्रजाकामः (सन्) being desirous of creatures तपः penance (meditation) अतप्यत performed सः he तपः meditation तप्त्वा having performed एतौ these two मे my प्रजाः creatures बहुधा variously करिष्यतः will do (produce) इति thus (निश्चित्य having determined) रयिं food (Matter) प्राणं Prana (Energy) च and मिथुनं pair उत्पादयते created.

To him he replied: 'The Creator desirous of creatures performed penance. Having performed the penance He created the pair, Matter and Energy, thinking that they together would variously produce creatures for Him.'

[*Creator*—Hiranyagarbha.

Matter and Energy.—According to Sankaracharya रयिं of the text means food, *i. e.*, Moon, and Prana means Fire, *i. e.*, eater. Sankara's interpretation is based upon the old Vedic notion that all foods are produced by the subtle influence of the Moon whence proceeds the liquid principle (रस) of the earth, and the Sun which gives the earth its fire-principle (तेजस्) is the consumer of the former. As it is physically true, so also physiologically; for life is sustained and multiplied by *food and respiration*, *i. e.*, अन्नं and प्राणं Though such explanation seems to be apparently natural when read with the next Sruti, yet it would not commend itself in these days of Science unless we impute errors to the observations of the Vedas. Hence we have translated रयिं by Matter, and प्राणं by Energy. Hiranyagarbha, the cosmic mind, first created out of himself the double principles of Matter and Energy which produce the varieties of the universe. This interpretation is perfectly in accord with the discoveries of the modern Science, and more convincing when read with the subsequent Brahmanas in the same light.]

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत् सर्वं यन्मूर्त्तं चामूर्त्तं च, तस्मान्मूर्त्तिरेव रयिः ॥ ५ ॥

आदित्यः the Sun, ह वै surely प्राणः Energy चन्द्रमा the Moon एव verily रयिः Matter वा or यत् what मूर्त्तं with form (gross) यत् what च and अमूर्त्तं formless (subtle) एतत् these सर्वं all वै verily रयिः Matter तस्मात् therefore मूर्त्तिः form एव indeed रयि Matter.

The Sun is Energy, and Matter indeed is the Moon; or, Matter verily are all these,—what is with form and what is formless; so form is Matter.

[*The Sun is Energy.*—The Sun being the greatest centre of force and energy, it has always been conceived in India as the main-spring of life and activity, and is identified here with the Prana, the cosmic energy.

Matter indeed is the Moon.—The Moon being devoid of all heat and light, is identified with the inert matter; moreover as the Moon shines by the light of the Sun, so Matter too expresses itself through force or energy. Probably there is another reason for this identification. The word रयि means food, and according to the Vedic mythology the nectar of the Moon is the food of the gods, and in earth all vegetables are produced through its influence; so the

Moon is food or रयि but the crudeness of the simile has been cleared in the next sentence.

Matter verily are all these, etc.—Here the Sruti synthetically expresses the view of modern Science that whatever exists in this universe, object with form or without form, gross or subtle, atomic or compound, is matter. Nay more, it even asserts that प्राण is रयि, energy also is matter, the difference between the two is not radical, but is in conception only, according to the different states of manifestation.

So form is Matter.—But according to the ordinary conception of matter, it is inert and gross and occupies space, *i. e.*, has form.]

अथादित्य उदयन् यत् प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान् रश्मिषु सन्निधत्ते । यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान्रश्मिषु सन्निधत्ते ॥ ६ ॥

अथ now आदित्यः the Sun उदयन् having risen यत् which (when) प्राचीं the eastern दिशं quarter प्रविशति enters, तेन by that प्राच्यान् eastern प्राणान् Pranas रश्मिषु in the rays सन्निधत्ते holds यत् which दक्षिणां southern यत् which प्रतीचीं western यत् which उदीचीं northern यत् which अधः nadir, यत् which ऊर्ध्वं zenith, यत् which अन्तरा intermediate दिशः quarters यत् which

(when) (अन्यत् else) सर्वं all प्रकाशयति illumines तेन by that सर्वान् all प्राणान् Pranas रश्मिषु in the rays सन्निधत्ते holds.

Now, when the Sun having risen enters the East, by that, he holds the eastern Pranas in his rays. When he illumines the South, the West, the North, the Zenith, the Nadir, the Intermediate quarters, and all, by that, he holds all the Pranas in his rays.

[*Note.*—The Sruti asserts here that wherever there is the manifestation of life and energy, it is due to the quickening influence of the Sun.]

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाभ्युक्तम् ॥ ७ ॥

सः He एषः this प्राणः Prana विश्वरूपः of universal form वैश्वानरः of universal life अग्निः fire उदयते rises. तद् that एतद् this ऋचा by the Rik अभ्युक्तं described.

Thus rises he, the Prana, of universal life and universal form, the fire. It has been described by the following Rik.

[*Thus rises he, etc.*—The Sruti asserts that the sun and the fire are both manifestations of the same Prana (energy) which is universal and all-pervading.

Rik.—A particular kind of hymn whose collections constitute the Rik Veda.]

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् । सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजाना-मुदयत्येष सूर्यः ॥ ८॥

विश्वरूपं of universal form हरिणं full of rays जातवेदसं omniscient परायनं the basis of all (life) एकं one ज्योतिः effulgent तपन्तं he who gives heat (तम् सूर्यं the sun सुधियः विज्ञातवन्तः the seers know). सहस्ररश्मिः of thousand rays शतधा in hundred ways वर्त्तमानः existing प्रजानां of the creatures प्राणः life एषः this सूर्यः the sun उदयति rises.

(The wise know him who is) of universal form, full of rays, omniscient, the basis of all (life), the one effulgent and (great) giver of heat. There rises the Sun of thousand rays who is manifold in existence and the life of all creatures.

[*Note.*—The spiritualisation of Prana as shown here is most significant in the Vedanta Metaphysics.]

संवत्सरो वै प्रजापतिः तस्यायने दक्षिणञ्चोत्तरं च। तद्ये ह वै तदिष्टापूर्त्ते कृतमित्युपासते । ते चान्द्रमसमेव

लोकमभिजयन्ते । त एव पुनरावर्त्तन्ते । तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

प्रजापतिः Prajapati (Lord of the creatures) वै verily संवत्सरः the whole year; तस्य his दक्षिणं च the south उत्तरं च and the north अयने two paths (वर्त्तेते exist) तत् therefore ये who ह वै verily (or, as it is well-known) तत् that इष्टापूर्त्ते (इष्टं—पूर्त्तं) the performance of Vaidic sacrifices and doing such philanthropic works as digging a well or a tank for the public or establishing an *alms-house, etc.*, कृतं *work worth doing, or of* permanent value, ते they चान्द्रमसं the lunar लोकं world अभिजयन्ते conquer (attain); ते they एव verily पुनरावर्त्तन्ते return again. तस्मात् therefore एते these ऋषयः the Rishis प्रजाकामाः desirous of progeny दक्षिणं the southern प्रतिपद्यन्ते go एषः this ह वै indeed रयिः matter यः which पितृयाणः the path of the manes.

The year is verily Prajapati and two are his paths, the southern and the northern; now those who perform the *Ishtapoorta* (sacrifices and charitable works) (thinking them) as works of supreme value, attain the world of the Moon and afterwards return (there) again. Therefore those Rishis who desire offspring go by the

Southern (Path). Matter verily is this path of the manes.

[*The year is verily Prajapati*—Here 'year' means Time. Time indeed is Prajapati, the Lord of creation, as everything is within the control of time. Moreover, psychologically, the conception of time forms the basis of that of creation, inasmuch as creation is the phenomenon of causation (*i.e.*, of cause and effect). We cannot conceive of a cause changing into an effect without the necessary conception of moments which alone gives us the idea of antecedence and sequence. Sri Krishna also says in the Gita—"Of measurers I am Time."

Two are his paths, etc.—As the year has two parts according to the two solstices, so two paths are laid out by the Prajapati (Time) for the departed souls in accordance with the Law of Causation—Karma and its due effect. *Vide* our note on Ishavasya-Upanishad 17, and Cf. Gita VIII. 24, 25.

Ishtapoorta—

अग्निहोत्रं तपः सत्यं भूतानां चानुपालनम् ।
आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते ॥

"The daily sacrifice of *Agnihotra*, penance, truthfulness, maintenance of animals, feeding of the guests and feeding the birds and beasts—all these are called *Ishta*."

वापीकूपतडागादिदेवतायतनानि च ।
अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥

"Sinking wells or excavation of tanks for the public, building temples, giving food to the hungry, laying out public gardens—all these are called *Poorta*."

Matter verily is this path of the manes;—Since those alone who are attached to the material life go to the *Chandra loka* by this 'path of manes' and return again and again into this world, it is called matter in contradistinction to the other path spoken of in the next *Brahmana*, which leads to the spiritual illumination and non-birth. Moreover this *Pitri-yana* is the material conception of Life—a gross dream, as it were, of the soul, hence it is matter.]

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न पुनरावर्त्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

अथ again तपसा by austerity ब्रह्मचर्येण by abstinence, श्रद्धया by faith, विद्यया by knowledge, आत्मानं the Atman (Self) अन्विष्य having sought उत्तरेण by the North (Path) आदित्यं the Sun अभिजयन्ते attain. एतत् this (Sun) वै verily प्राणानाम् of all the Pranas (forces) आयतनम् abode (source) एतत् this अमृतम् immortal (imperishable), अभयं free from danger ; एतत् this

परायनं supreme resort; एतस्मात् from this पुनः again न आवर्त्तन्ते do not return. इति thus एषः this (the Northern Path) निरोधः the end (*lit.* restriction). तत् on the same एषः this श्लोकः verse.

But those who have sought the Atman by austerity, abstinence, faith and knowledge, attain the Aditya by the Northern Path. This is the source of all the forces, this is the immortal and free from danger,—this is the supreme resort. From there they do not return, (for) it is the end. There is the following sloka on it:

[*Attain the Aditya*—According to other Upanishads and the Brahma Sutras, such a soul goes along the *Devayana* (Path of gods) to the world of the Aditya and from there goes on to the *Brahmaloka*, the world of Brahma, and at the end of the cycle merges into Brahman with Brahma. This is known as the path of *Krama mukti* (gradual liberation).

This is the immortal etc.—As the achiever of this path has no more to undergo births and deaths of the human life in this world.

It is the end—Sankaracharya explains निरोधः of the text as 'blocked' *i.e.*, this Northern Path is blocked for the ignorant and persons devoid of the necessary qualities.]

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् । अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

पञ्चपादं with five feet द्वादशाकृतिं with twelve forms पितरं father दिवः of the sky परे above अर्धे half पुरीषिणम् excreting (giving rains) आहुः (the sages) say अथ again परे अन्ये others इमे these (the sages) विचक्षणं the seer (the sun) सप्तचक्रे of seven wheels षडरे on six-spoked (chariot) अर्पितं placed (इति thus) आहुः say.

Some (sages) say that he is the father with five feet and twelve forms, giving rains from the upper half of heaven; others again say that the seer is placed on (a chariot) of seven wheels and six spokes.

[*He is the father*—The sun is called the father of all, since all life proceeds from and is sustained by him. The sun is identified with the year or Time as he is the maker or measurer of Time.

With five feet—*i.e.*, with the five seasons, including the *Hemanta* in the Winter.

Twelve forms—*i.e.*, the twelve months.

The seer—*i.e.*, the sun who sees and knows all, since he is immanent in all in the form of energy.

Seven wheels—*i.e.*, the seven rays or colours known as the seven horses of the Sun.

Six spokes—the six (Indian) seasons.

Note:—The drift of the text is that it is the Sun, the Prana, who makes the time and marks it out into the year which again has several sub-divisions and phases, and thus he is the controller and father of all. This sloka occurs in the Rig Veda—I, 164, 12.]

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

मासः the month वै verily प्रजापतिः Prajapati (lord of creatures) तस्य its कृष्णपक्षः the dark fortnight एव only रयिः matter शुक्लः the bright (fortnight) प्राणः Prana, तस्मात् therefore एते these ऋषयः the Rishis शुक्ले in the bright (fortnight) इष्टं sacrifices कुर्वन्ति perform; इतरे others इतरस्मिन् in the other (*i.e.*, in the dark fortnight).

The month is verily Prajapati. Its dark fortnight is Matter, and its bright one is the Prana. Therefore some Rishis perform their sacrifices in the bright fortnight; others in the other half.

[*Note*.—The same play of light and darkness—of Matter and energy—of activity and inactivity—which is manifest in infinite Time in the form of creation and dissolution (*Srishti* and *Pralaya*), is

noticeable also in the period of a year in two solstices and also in a month in the form of two fortnights, and in a day in the form of day and night.]

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः । प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

अहोरात्रः Day and Night वै surely प्रजापतिः Prajapati तस्य its अहः day एव indeed प्राणः Prana (Energy) रात्रिः night एव verily रयिः matter. ये who दिवा by day रत्या in sexual intercourse संयुज्यन्ते combine प्राणं Prana वा assuredly एते they प्रस्कन्दन्ति dissipate. रात्रौ in night यत् when रत्या in sexual intercourse संयुज्यन्ते are united तत् that ब्रह्मचर्यं control एव indeed.

Day and Night are Prajapati; its day is Prana (Energy) and night is matter. (So) those who unite in love by day, dissipate their Prana, but control indeed is that when they unite in love by night.

[*But control indeed, etc.*—We have translated the word *Brahmacharyam* of the text as 'control'—for it apparently means here 'discipline' and self-control in sexual indulgence and not 'continence' which the word usually means.]

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ १४ ॥

अन्नं food वै verily प्रजापतिः Prajapati ततः from that तत् that रेतः the seed (semen) (जायते is produced) ; तस्मात् from that इमाः these प्रजाः creatures प्रजायन्ते are born.

Food is verily the Prajapati. From that is produced the seed, and from that again all these creatures are born.

[*Note.*—This Brahmana directly gives the answer to the first question ; but hitherto the Sruti dealt only with the fundamental principles of creation. The question was " whence are these creatures born," and in answer to the question, the teacher first said (Br. 4.) that Matter and Energy are the two fundamental principles of creation. Next (Br. 5 to 8) the various expressions and functions in general, of Energy and Matter, in maintaining the creation are described. Then (Br. 9 and 10) he spoke of the two paths, the material and the spiritual, by which a soul can travel after death, according to his karma and knowledge. Next (Br. 11 to 13) he digressed in giving the descriptions of minor sub-divisions of time, such as seasons, months and days, and pointed out there that all these divisions, like Time itself, are but the working of the same Matter and Energy, and through them they control the life. And then in the present Brahmana he gives the direct reply that "from the seed the creatures are born.'

It may appear strange why the teacher should apparently depart so much from the point before

directly giving the answer which after all was a statement of a simple biogenetic fact perhaps well-known to the questioner himself. But there is a deeper significance in it. In making so many preliminary statements with regard to Prana and Rayi (Energy and Matter) before mentioning the Biological origin of life, the teacher had two things in view. First, by stating the fact that Matter and Energy are the principal sources of the Creation, the teacher pointed out that the bioplasmic origin of life is but a secondary expression of the same Matter and Energy. *Secondly*, by mentioning the eschatology even before his answer to the question on the origin of life, he hinted that there could be no first origin of life, nor of any creature for the matter of that, in the true sense of the term. Life is beginningless and so are the creatures. The life-principle, the soul, has to undergo bodily expressions from time to time, from Cycle to Cycle,—that is all,—but has no real origin.

In the Brahmanas, 9th, 12th, 13th and the 14th the word *Prajapati* is used with a peculiar significance. Primarily the word means Brahma or Hiranyagarbha whose another expression is Time (as explained in the note on the 9th Brahmana) and, then it is used rather loosely for the minor divisions of Time such as year, month and day, as they consist of the dual expressions of Matter and Energy. In the 14th Brahmana, the sperm is called *Prajapati* since it is the source of the individual

physical life, as Hiranyagarbha is that of the collective.]

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

तद् thus ये those तद् that प्रजापतिव्रतं rule of Prajapati चरन्ति observe, ते they मिथुनं a pair उत्पादयन्ति produce तेषां of those तपः penance ब्रह्मचर्यं abstinence, येषु in whom सत्यं truth प्रतिष्ठितं established, तेषाम् their एव verily एषः this ब्रह्मलोकः the heaven of Brahma.

Therefore those who observe the rule of Prajapati, produce a pair. For them verily is the Brahmaloka, who have penance and abstinence and in whom truth abides.

[*The rule of Prajapati*—i.e., *Ritukalagamanam*, and also as spoken of in Br. 13.

Produce a pair—i.e., son and daughter.

The Brahmaloka—Here only the Chandraloka is meant, and not the supreme heaven of Brahma.

Abstinence—i.e., Brahmacharyam as spoken of in Br. 13.

Note.—The Brahmana tells us that those ignorant householders who simply observe 'the rule of Prajapati,' get the fruit in this world in the shape

of sons and daughters, but those who have in addition, penance, 'discipline' and truthfulness and have performed *Ishta-poorta*, go to the 'Heaven of Moon' hereafter.]

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥ १६ ॥

येषु in whom जिह्मं deceit, अनृतं falsehood, न not, माया guile च and न not, तेषां their असौ that विरजः pure ब्रह्मलोकः the world of Brahma.

That pure world of Brahma belongs to them only in whom rests not deceit, falsehood or guile.

[*Pure world of Brahma*—i.e., the supreme heaven spoken of in the Br. 10.]

End of the First Question.

॥ द्वितीयः प्रश्नः ॥

SECOND QUESTION

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

अथ then वैदर्भिः भार्गवः the Bhargava of Vidarbha एनं him पप्रच्छ asked भगवन् Sir, कति how many एव verily देवाः gods प्रजां creatures विधारयन्ते support, maintain. कतरे how many एतत् this प्रकाशयन्ते manifest. कः who पुनः again एषां of these वरिष्ठः the greatest.

Next, the Bhargava of Vidarbha asked him: "Holy Sir, how many are the Gods who support the creatures? How many (of them) manifest it? And who again is the greatest of them?"

[*The gods*—i.e., powers, organs or the senses.

Manifest it—i.e., express their power.]

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥ २ ॥

सः he (Pippalada) तस्मै to him उवाच said, एषः that देवः god आकाशः the sky, वायुः air, अग्निः fire, आपः water, पृथिवी earth, वाक् speech (organ of speech) मनः mind, चक्षुः eye, श्रोत्रं ear च and ते they प्रकाश्य having manifested (their power) अभिवदन्ति vaunt वयं we एतत् this बाणं *body (lit. perishable)* अवष्टभ्य *having held together* विधारयामः support.

To him he replied: The ether is that god, the air, fire, water, earth, speech, mind, eye and ear. These having manifested their power, vaunt and say, 'We (each of us), holding this body, support it.'

तान्वरिष्ठः प्राण उवाच । मा मोहमापद्यथाऽहमेवै-तत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति तेऽश्रद्दधाना बभूवुः ॥ ३ ॥

वरिष्ठः the supreme (chief) प्राणः Prana (vital energy) तान् उवाच said मोहं self-delusion मा do not आपद्यथ fall into (commit); अहम् I एव verily एतत् thus आत्मानं myself पञ्चधा in five parts प्रविभज्य having divided एतत् this बाणं body अवष्टभ्य holding विधारयामि support. ते they (the other gods) अश्रद्दधानाः incredulous बभूवुः became.

The chief Prana then declared, 'Do not be deluded. I alone, dividing myself into five

parts, hold this body and support it.' But they were incredulous.

[*I alone dividing myself, etc.*—Here it refers to the five kinds of vital breath or energy, *viz.*, *Prana*, *Apana*, *Samana*, *Udana* and *Vyana* that are supposed to function in maintaining the body. But the powers which the sensory and motor organs manifest by their functioning, are only expressions of the one vital energy that pervades the whole body, and which again is a part of the universal energy. There is only one Prana that acts through the body and nature. This truth has been allegorically described here as well as in the subsequent Brahmanas.]

सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुःश्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

सः he (Prana) अभिमानात् from indignation ऊर्ध्वं upward उत्क्रमते was going out इव as if; तस्मिन् in his (Chief Prana's) उत्क्रामति having gone out, अथ thereupon इतरे others सर्वे एव all प्राणाः Pranas (senses and organs) उत्क्रामन्ते got out तस्मिन् in his (Chief Prana's) च and प्रतिष्ठमाने being established सर्वे एव all also प्रातिष्ठन्ते established. तत् यथा as मधुकरराजानं the

king of the bees (queen-bee) उत्क्रामन्तं in going out सर्वाः all एव verily मक्षिकाः bees उत्क्रामन्ते go out तस्मिन् in his (the King's) प्रतिष्ठमाने being established सर्वाःएव all प्रातिष्ठन्ते are established; एवं thus वाक् speech, मनः mind चक्षुः eyes श्रोत्रं ears च and (अकुर्वन् did). ते they प्रीताः being pleased प्राणं the Prana स्तुन्वन्ति praised.

He from indignation appeared to go out upwards (from the body); thereupon as he was about to go out, all others seemed to go out and he being established, all others were established. Just as bees go out when their queen goes out, and settle down when she settles down, so did the speech, mind, eye, ears (etc.). Being satisfied they praised the Prana.

[*Note.*—It should be noted here that mind also is included among the dependants of Prana; *i.e.*, even the mental activities are but the expressions of the same energy that functions through the body and the senses.]

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्योमघवानेष वायुरेष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

एषः *this (Prana)* अग्निः *fire* (सन् *being*) तपति *burns*; एषः this सूर्यः sun; एषः this पर्जन्यः cloud (एषः this) मघवान् Indra एषः this वायुः wind; एषः this देवः bright

one पृथिवी the earth, रयिः (matter) सत् what is असत् what is not च and अमृतं immortal च and यत् what.

He burns as fire; he is the sun; he is the cloud; he is Indra; he is the wind. This bright one is (verily) earth, matter, what is and what is not and also what is immortal.

[*He burns as fire, etc.*—Sri Sankaracharya explains the first half of the Brahmana as follows:—

He burns as fire, shines as the sun, rains as the cloud and rules the subjects and kills the demons as Indra.

What is—i.e., the gross, visible objects.

What is not—i.e., the subtle, imperceptible causal matter. It is called *asat* because it is non-existent to the senses.

What is immortal.—i.e., which is the basis of the relative immortality of gods.

Note.—Here Prana is spoken of as the ruling forces of Nature, nay, Nature Herself.]

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

रथनाभौ in the nave of a wheel अराः spokes इव as प्राणे in Prana सर्वं all प्रतिष्ठितं are established. ऋचः

The Riks (Veda) यजूंषि Yajus (Veda) सामानि Samas (Veda) यज्ञः Sacrifice क्षत्रं Kshatriyas ब्रह्म Brahmanas च and (तस्मिन् प्रतिष्ठितं are established in that).

As spokes in the nave of the wheel, all are fixed in Prana,—Riks, Yajus, Samas, sacrifice, Kshatriyas and Brahmanas.

[*All are fixed in Prana, etc.*—Here the Vedas are mentioned as fixed in Prana inasmuch as their recitation depends upon Prana, or, it may mean that they have their original manifestation in Hiranyagarbha, the universal mind or Prana. Prana is identified with the universal life-force.]

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा वलिं हरन्ति यः प्राणैः
प्रतितिष्ठसि ॥ ७ ॥

त्वम् thou एव verily प्रजापतिः lord of creatures (सन् being) गर्भे in the womb चरसि dwellest प्रतिजायसे art re-born. प्राण O Prana इमाः these प्रजाः creatures तु again तुभ्यं to thee वलिं offerings हरन्ति bring, यः that त्वं thou प्राणैः with the Pranas (*i.e.*, senses) प्रतितिष्ठसि dwellest.

Verily as Prajapati thou wanderest in the womb and art born again. To thee, O Prana, these creatures carry their offerings as thou dwellest with the senses (in the body).

[*Note.*—Prana is Prajapati, the universal life; as a finite principle of life he enters into the womb and is re-born in the form of a child,—this is the play of life—of Prana.

To thee these creatures carry, etc.—The senses gather the perceptions of their respective objects not for any selfish gain, but for fostering the Life, the Prana in the body.]

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

(त्वं thou) देवानां for gods वह्नितमः the best carrier, पितॄणां for the manes प्रथमा first स्वधा offering (*lit.* that which gives satisfaction), अथर्वाङ्गिरसाम् Atharva Angiras ऋषीणां of the Rishi सत्यं true चरितं effort, work, असि art.

Thou art the best carrier for gods and the first offering to the manes. Thou art the true effort of the Atharva Angiras Rishis.

[*The best carrier for gods.*—It is believed that the god of fire, Agni, carries to gods the oblation offered into the fire, and so he has got the name Vanhi (carrier). Agni is but another expression of Prana which is immanent in all, even in the gods. So who can be a better carrier of offerings than Prana?

Athrva Angiras Rishis.—Sankaracharya takes it as the senses.]

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

प्राण O Prana त्वं thou इन्द्रः Indra तेजसा by prowess रुद्रः Rudra असि art परिरक्षिता the protector त्वं thou सूर्यः the sun अन्तरिक्षे in the sky चरसि movest त्वं thou ज्योतिषां of lights पतिः lord.

O Prana, thou art Indra, and Rudra by prowess and (also art Thou) the Protector. Thou movest in the sky as the sun. Thou art the lord of lights.

[*Indra*—Here it may mean Brahma the Creator.

Rudra—The Destroyer.

The Protector—i.e., Vishnu.

Thou art the lord of lights—i.e., all lights shine due to thee.]

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

प्राण O Prana त्वं thou यदा when अभिवर्षसि rainest अथ then ते thy इमाः these प्रजाः creatures कामाय to the satisfaction of their desire अन्नं food भविष्यति will be इति thus आनन्दरूपाः delightful तिष्ठन्ति remain (become).

O Prana, when thou pourest down rain, these creatures of thine are delighted, hoping that there will be food according to their desire.

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्वनः ॥ ११ ॥

प्राण O Prana त्वं thou व्रात्यः a Vratya एकऋषिः the Fire named Ekarishi, सन् being अत्ता eater (enjoyer) (तथा likewise) विश्वस्य of the universe सत्पतिः the good lord (or the lord of existence) (असि thou art). वयं we (तव thy) आद्यस्य of the edible दातारः givers. त्वं thou मातरिश्वनः of the wind पिता father (or—मातरिश्व O Matariswan त्वं thou नः ours पिता father).

Thou art a Vratya, O Prana, and the Ekarishi fire that enjoys (the offerings). Thou art the universal lord of existence. We are the givers of thy food. Thou art, O Wind, our father.

[*Thou art a Vratya*—A person is called Vratya for whom the *samskaras* and the sacramental rites have not been performed, *i.e.*, one who is ceremonially unclean. Prana being the first born there was none to perform the *samskaras* for him. Prana is called Vratya to indicate his inherent pure nature which requires no Sacramental Purification, and also the fact that he is the first born, the original source of

the differentiated life. In Sanskrit rhetoric such expressions are called व्यङ्गस्तुति *i.e.*, praise in the language of blemishes.]

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥१२॥

ते thy या which तनूः body वाचि in speech प्रतिष्ठिता is established या which श्रोत्रे in the ear च and या which चक्षुषि in the eyes (प्रतिष्ठिता is established); या which च also मनसि in the mind सन्तता pervades, तां that शिवां propitious कुरु do मा do not उत्क्रमीः go away.

Make propitious that body of thine which exists in speech, in the ear, in the eye, and also what pervades the mind; do not go away.

[*That body of thine*—*i.e.*, that expression of thine.

It will be explained further by the Sruti itself in III-5.

Vide also the note on II-3.]

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम्।
मातेव पुत्रान्रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति
॥ १३ ॥

त्रिदिवे in the three worlds यत् whatever प्रतिष्ठितं exists इदं this सर्वं all प्राणस्य of Prana वशे under the control (वर्तते is). माता mother पुत्रान् the sons इव like (अस्मान् ourselves) रक्षस्व protect; नः our श्रीः affluence प्रज्ञां intelligence विधेहि give.

Whatever exists in the three worlds, is all under the control of Prana. (O Prana) protect us as a mother (protects) her sons; give us affluence and intelligence.

[*Whatever exists, etc.*—Sankaracharya has taken the first line to mean as "All objects of this world are within the control of Prana and also those objects of enjoyment that are in the third heaven of gods."]

The end of the Second Question.

॥ तृतीयः प्रश्नः ॥

THIRD QUESTION

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन्कुत एष प्राणो जायते कथमायात्यस्मिञ्छरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

अथ then आश्वलायनः कौसल्यः Aswalayana Kousalya एनं him (Pippalada) पप्रच्छ asked, भगवन् Sir, एष this प्राणः Prana कुतः whence जायते is born ? कथं has अस्मिन् in this शरीरे body आयाति comes ? कथं how आत्मानं himself प्रविभज्य having divided प्रातिष्ठते exists ? केन by what means उत्क्रमते goes out ? कथं how बाह्यं the outside (world) अभिधत्ते holds, कथं how (वा also) अध्यात्मं the internal इति thus (the question).

Then Aswalayana Kousalya asked him : "Sir, whence is this Prana born ? How does he come into this body, and how does he exist (there) having divided himself (into five parts)? By what means does he go out ? How does he hold the outside (world), and how the internal ?"

[*The Internal—i.e.,* the body, the senses and the mind.]

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

सः he तस्मै to him (Kousalya) उवाच said—(त्वं thou) अतिप्रश्नान् more difficult questions पृच्छसि askest (अतः therefore) ब्रह्मिष्ठः supremely devoted to Brahman असि (thou) art, तस्मात् therefore अहं I ते to thee ब्रवीमि shall tell.

To him he said: "Thou art asking more difficult questions. Thou art the greatest devotee of Brahman, so shall I tell it to thee.

आत्मन एष प्राणो जायते । यथैषा पुरुषे च्छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्छरीरे ॥ ३ ॥

एषः this प्राणः Prana आत्मनः from the Atman जायते is born. यथा as पुरुषे on man छाया shadow (तथा so) एतत् this (Prana) एतस्मिन् on this (the Atman) आततं is spread out, मनोकृतेन by the act of the mind अस्मिन् in this शरीरे body आयाति comes.

Of the Atman is born this Prana. Like the shadow on a man, it is spread out on That. It comes into the body by the acts of the mind.

[*Of the Atman is born, etc.*—Here is a clear indication that the energy whose play is the whole creation, both internal and external, is born of the

Atman, and covers the Being just as a shadow spreads over a body, *i.e.*, it has no separate existence apart from the Atman and shrouds the real nature of the latter under its varied display, yet it is as non-essential as a shadow. This is called Maya.

By the acts of the mind—i.e., according to the volitional efforts and desires of the mind. It will be explained by the Sruti itself later on.]

यथा सम्राडेवाधिकृतान्विनियुङ्क्ते । एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव सन्निधत्ते ॥ ४ ॥

यथा as सम्राट् The emperor एव verily अधिकृतान् officials एतान् these ग्रामान् villages एतान् ग्रामान् these villages अधितिष्ठस्व do you reside in and rule इति thus विनियुङ्क्ते orders, एवं so एव verily एषः this (The Chief Prana) इतरान् other प्राणान् Pranas पृथक् पृथक् separately एव indeed सन्निधत्ते engages.

As an emperor orders his officials, saying 'Do you reside in and rule these villages and those', so does this (the chief Prana), engage the other Pranas differently (in their different functions).

पायूपस्थेऽपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः । एषह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

पायूपस्थे (पायु उपस्थ) in the organs of excretion and generation अपानं the Apana मुखनासिकाभ्यां along with mouth and nose चक्षुःश्रोत्रे in the eye and the ear स्वयं himself प्राणः Prana प्रातिष्ठते exists. मध्ये in the middle तु and समानः Samana (*lit.* that which equalises); हि as एषः this (Samana) एतत् this हुतं eaten (*lit.* offered) अन्नं food समं equally नयति carries (distributes). तस्मात् from that (Prana) एताः these सप्तार्चिषः the seven flames भवन्ति become.

The Apana is in the organs of excretion and generation; in the eye and the ear as well as in the mouth and the nose, dwells himself the Prana; and in the middle is Samana, as it distributes the offered food equally to all parts. From it originate the seven flames.

[*Distributes the offered food, etc.—i.e.,* gets the food assimilated equally into the system by digestion.

The seven flames—i.e., the seven organs of perception—two eyes, two ears, two nostrils and the mouth.]

हृदि ह्येष आत्मा। अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

एषः this आत्मा the Atman हृदि in the heart (वसति dwells) अत्र here नाडीनां of the nerves एतत् this एकशतं

hundred and one. तासां of those एकैकस्यां of each one शतं शतं hundred प्रतिशाखानाडी सहस्राणि in each thousand branch nerves द्वासप्ततिः द्वासप्ततिः seventy-two भवन्ति are. आसु in these व्यानः Vyana चरति moves.

In the heart dwells the Atman. There are (in the heart) a hundred and one nerves, in each of them there are a hundred, and each of these branch nerves again has seventy-two thousand nerves. In all these the Vyana moves.

[*Note.*—According to the Brahmana, Vyana is the energy that works through the nervous system, and perhaps through arteries and veins also, for the blood circulation. Sometimes नाडी is translated as artery. But it is not quite correct to do so, as, to the ancients the difference between artery and nerve was not known, and we find them often confusing the functions of the two as of one and the same Nadi.]

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति
पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

अथ and उदानः the Udana एकया by one (of them) ऊर्ध्वः upwards पुण्येन by virtuous deeds पुण्यं लोकं the virtuous world नयति carries पापेन by sinful acts पापं the sinful world (नयति leads); उभाभ्यां by both एव verily मनुष्यलोके the human world.

And then, through one of them the Udana carries (the soul) to the virtuous world by virtuous deeds, to the sinful world by the sinful acts, and by both to the world of men.

[*Note.*—According to this Brahmana, it is the Udana energy that carries the soul after death to the different worlds according as the good or bad karma done in this world. Evidently then the Udana is that subtle aspect of Prana which not only pervades the whole system and sustains it but also controls the *Lingasharira* (the subtle body) in which the soul resides after leaving the physical.

Through one of them—*i.e.*, through the Sushumna *nadi*.

Virtuous world—*i.e.*, heavens of gods.

Sinful world—*i.e.*, the nether worlds and such mean births as of animals, insects and plants.

By both—*i.e.*, when both sin and virtue are in balanced state.]

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ ८ ॥

आदित्यः the sun ह वै verily बाह्यः the external प्राणः Prana, हि because एषः it एनं this चाक्षुषं in the eye प्राणं

Prana अनुगृह्णानः having graced उदयति rises. पृथिव्यां of the earth या which देवता the god (the energy) सा that एषा this पुरुषस्य of man अपानं Apana अवष्टभ्य having controlled (अनुग्रहं कुर्वती वर्त्तते exists thus favouring); अन्तरा in the interspace (between heaven and earth) यत् which आकाशः the ether सः that समानः Samana; वायुः the air व्यानः Vyana.

The sun is verily the external Prana,—for he rises having graced the Prana in the eye. The god which is in the earth controls the Apana of man. The ether which is in the interspace is the Samana; and the air is Vyana.

[*Having graced the Prana in the eye*—The rays of the sun makes the eye see.

The God which is in the earth.—Could it mean the Force of Gravity or even a vague indication of it ?]

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः । पुनर्भव-मिन्द्रियैर्मनसि संपद्यमानैः ॥ ९ ॥

तेजः the fire ह वै verily उदानः the Udana तस्मात् therefore उपशान्ततेजाः those whose fire has extinguish-shed मनसि in the mind सम्पद्यमानैः absorbed इन्द्रियैः with the senses पुनर्भवं rebirth (प्रतिपद्यन्ते attain).

The Fire is verily the Udana, for they in whom the fire has extinguished, go for rebirth with their senses absorbed in the mind.

[*The Fire.—i.e.,* the fire element in which are included both the concepts of heat and light.

The fire has extinguished—when the animal heat is gone.

Go for rebirth, etc.—i.e., die.]

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।
सहात्मना यथासंकल्पितं लोकं नयति ॥ १० ॥

एषः this (man) (मरणकाले at the time of death) यच्चित्तः whatever his thought (भवति becomes) तेन with that (thought) प्राणं the (chief) Prana आयाति comes प्राणः the Prana तेजसा with the Fire (Udana) युक्तः (सन्) being united आत्मना the Atman सह with यथासंकल्पितं as desired लोकं world नयति leads on.

Whatever his thought (at the dying moment), with that he comes to the Prana; the Prana united with the Fire leads on with the Atman unto the desired world.

[*He comes to the Prana, etc.*—According to the Vedanta, the Atman in man is encased by five sheaths, *viz.,* (1) *Annamaya Kosha* (Physical sheath), (2) *Pranamaya Kosha* (sheath of vital energy,) (3) *Manomaya Kosha* (mental sheath), (4) *Vijnanamaya Kosha* (sheath of intellect), and (5) *Anandamaya Kosha* (sheath of primal nescience.) These five again go to make the three bodies of man: the

first forms the gross body (*Sthula Sharira*), the second, third and fourth constitute the subtle body (*Linga Sharira*) and the fifth forms the causal body (*Kārana Sharira*). When physically alive, the soul is in all these three bodies, the bodies being situated one within the other, the causal, the subtle and the gross. In death, the soul still remaining within the causal and subtle bodies separates away from the physical, and it is the subtle that forms the vehicle of the soul in its transmigration. Hence the Sruti tells here that after death the Jivatman comes to Prana, *i.e.*, in the *Pranamaya Kosha* of the subtle-body with the mood of mind in which it was at the dying moment, and then moves on for a befitting reincarnation.

The Atman—The Jivatman.]

य एवं विद्वान्प्राणं वेद । न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥ ११ ॥

यः who विद्वान् the learned (the wise) एवं as such प्राणं Prana वेद knows, अस्य his प्रजा progeny न ह never हीयते perishes, (सः) अमृतः immortal भवति becomes; तत् thus एषः this श्लोकः Sloka (Stanza):

The progeny of the learned, who knows the Prana as such, never perishes; he becomes immortal. Here is the Sloka (about it):

[*As such*—*i.e.*, as described before.

His progeny never perishes—*i.e.*, there never comes a break in his lineage. This might be taken as an *Arthavàda*—a mere eulogy of the Science of Prana.]

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञाया-
मृतमश्नुत इति ॥ १२ ॥

(प्राज्ञः the wise) प्राणस्य of the Prana उत्पत्तिं origin, आयतिं incoming, स्थानं the place विभुत्वं all-pervasiveness च एव and also पञ्चधा fivefold (distribution); च एव moreover अध्यात्मं internal expression विज्ञाय having known अमृतं immortality अश्नुते attains.

(The wise) attains the immortal having known the origin of the Prana, its advent, place, all-pervasiveness, its fivefold distribution, and its internal aspect,—yea, (he) attains the immortal.

[*Attains the immortal*—it may mean here the attainment of the Hiranyagarbha state or some powers.

Its origin and advent—see III 3.

Its place—see III 5, 6.

All-pervasiveness—see II 5—13.

Fivefold distribution, etc.—see II 3.

The End of the Third Question.

|| चतुर्थः प्रश्नः ||

FOURTH QUESTION

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः स्वप्नान्पश्यति कस्यैतत्सुखं भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥ १ ॥

अथ then गार्ग्यः of Garga *gotra* सौर्यायणी the grandson of Surya एनं him (Pippalada) पप्रच्छ asked भगवन् Sir, एतस्मिन् in this पुरुषे man कानि what स्वपन्ति sleep; अस्मिन् in him कानि what जाग्रति are awake एषः of these कतरः which देवः god (sense) स्वप्नान् dreams पश्यति see? कस्य whose एतत् this सुखं happiness भवति becomes कस्मिन् on which सर्वे all संप्रतिष्ठिताः established भवन्ति are?

Then Gargya Souryayanin asked him: "Sir, what are they that sleep in man? and what again are awake in him? Of these which god sees dreams? whose is the happiness? on what again are all established?"

[*Note.*—The questioner wants to know what parts of man sleep in sleep, and what are awake in the

awakened state. In sleep again what in man dream the dream, and what enjoy the calm repose of the dreamless sleep.]

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २ ॥

सः he (Pippalada) तस्मै to him उवाच said—गार्ग्य O Gargya यथा as अस्तंगच्छतः the setting अर्कस्य of the sun सर्वाः all मरीचयः rays एतस्मिन् in this तेजोमण्डले circle of light (solar orb) एकीभवन्ति become united ; पुनः again उदयतः the rising (अर्कस्य of the sun) ताः those (rays) पुनः again प्रचरन्ति go out (radiate) एवं so ह verily तत् that सर्वं all (senses) परे higher देवे in God मनसि in mind एकीभवति become united. तेन thus तर्हि then एषः this पुरुषः man (being) न शृणोति hears not, न पश्यति sees not, न जिघ्रति smells not, न रसयते tastes not, न स्पृशते feels not, न अभिवदते speaks not, न आदत्ते takes not, न आनन्दयते enjoys not, न विसृजते evacuates not, न इयायते moves not, (तदा then) स्वपिति sleeps इति thus आचक्षते says (जनः man).

To him he said: "As the rays of the setting sun, O Gargya, become united in the orb of light, and while rising they again go out, so (in sleep) all become one in the superior god, the mind; hence the man hears not, sees not, smells not, tastes not, feels not, speaks not, enjoys not, evacuates not, moves not, and they say "(he) sleeps."

[*All become one, etc.*—*i.e.*, all the senses and organs (both motor and sensory) become dormant in the mind.]

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

एतस्मिन् in this पुरे city (body) प्राणाग्नयः the fires of Prana एव alone जाग्रति remain awake एषः this अपानः Apana वै verily गार्हपत्यः the Garhapatya fire; व्यानः Vyana अन्वाहार्यपचनः Anvaharyapachana fire. यत् because गार्हपत्यात् from the Garhapatya fire, प्रणयनात् that from which it is taken प्रणीयते is taken from प्राण Prana एव alone आहवनीयः the Ahavaniya fire.

The fires of Prana alone remain awake in this city. This Apana is the Garhapatya fire, the Vyana is the Anvaharyapachana, and the Prana is the Ahavaniya fire since it is taken from the Garhapatya fire.

[*Note.*—In sleep although the senses remain dormant, the Pranas ever remain active. But the significance of comparing the Pranas to the fires is not very clear. In Agnihotra sacrifice, there are mainly three kinds of fires used, *viz.*, (1) *Anvaharyapachana or Dakshina Agni* (2) *Garhapatya* and (3) *Ahavaniya.* The first fire is placed on the southern side and is used only for offering oblations to the forefathers. The second, the household fire, is kept constantly burning on an altar and all other fires are taken from it. The third is the fire into which all the oblations to gods are offered. Sankara says that as there are some similarities between the Agnis and Pranas, the analogy is drawn. Vyana works in the nerve on the right side of the heart, so it is compared to the *Dakshina fire*; and as the *Apana* remains active constantly in the lower part of the system and as from it proceeds the *Prana* in sleep, the Apana is called *Garhapatya fire.* And like the Ahavaniya fire which is taken from the Garhapatya, Prana proceeds from Apana, so it is compared to the former fire.]

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

यत् as एतौ these two . उच्छ्वासनिश्वासौ expiration and inspiration आहुती two oblations समं equally नयति

takes इति thus स समानः that Samana (होता the Hotri priest) मनः the mind ह verily यजमानः the sacrificer उदानः the Udana एव indeed इष्टफलं the fruit of the sacrifice सः he (the Udana) एनं this यजमानं the sacrificer अहरहः every day ब्रह्म Brahman गमयति takes.

As it carries the two oblations of inspiration and expiration equally (into the system), the Samana is (the Hotri); the mind is verily the sacrificer and the Udana is the fruit of the sacrifice (inasmuch as) it takes the sacrificer every day to Brahman.

[*It takes.........Brahman*—Ordinarily there are three states of human consciousness—(1) the awakened state, when the physical world becomes the object of cognisance, (2) the dreaming state, when dreams formed out of the impressions of the awakened state, are perceived and (3) the state of dreamless, deep sleep when the content of consciousness is nothing of the senseworld or its impressions, but a vague feeling of unconditioned being. There is a fourth state of consciousness known as super-conscious state or Samadhi, when the consciousness of the being alone remains in its infinitude without its limiting adjuncts. The attainment of this consciousness means the realisation of Brahman. The consciousness in deep sleep is very similar to this consciousness, with this difference, that the consciousness during deep sleep is vague and impermanent, and in the latter it is distinct,

full of light and permanent at least in its effect and impression. Hence the Sruti tells here that the Udana takes the mind, the sacrificer, every day in deep sleep to Brahman, *i.e.*, to a state which is very near to Brahman.]

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

एषः this देवः god (mind) अत्र here स्वप्ने in dream महिमानं grandeur (power) अनुभवति perceives (enjoys) यत् what दृष्टं दृष्टं whatever seen अनुपश्यति sees again श्रुतं श्रुतं एव whatever heard अर्थं object अनुशृणोति hears again देशदिगन्तरैः in different places and quarters च also प्रत्यनुभूतं perceived पुनः पुनः again and again प्रत्यनुभवति is perceived दृष्टं seen च and अदृष्टं unseen, श्रुतं अश्रुतं अनुभूतं अननुभूतं unperceived च and सत् real असत् unreal सर्वं all पश्यति sees (स्वयमपि itself) सर्वः all (सन् being) पश्यति sees.

Here, in this state, the god enjoys its power in dream,—it sees again whatever has been seen before, hears whatever has been heard

before, enjoys again what have been enjoyed in different places and quarters. Becoming all, it sees all that have been seen and unseen, heard and unheard, perceived and unperceived, real and unreal.

[*Note.*—When all the senses lie dormant in sleep the mind builds up in dream a world of its own out of the impressions received in the awakened state and enjoys the visions. All the different component parts of a dream are impressions of actual experiences, obtained, it may be, in different times, but they are curiously and fantastically linked together in sleep, when the controlling power of both reason and will is absent, and so we find that we experience things in dream that we have never seen or heard in the awakened state. But ordinary dreams can be better explained physiologically than by mere psychology, although there are dream-phenomena that directly prove the existence of Psychic mind and the *Linga Sharira* of man.

Enjoys its power—*i.e.*, unlike the awakened state, enjoys its single nature untrammelled by the senses.]

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिञ्छरीर एतत्सुखं भवति ॥ ६ ॥

सः he (the mind) यदा when तेजसा with the power अभिभूतः overpowered भवति becomes अत्र here (in this

condition) एषः this देवः god (the Jivatman) स्वप्नान् the dreams न पश्यति does not see. तदा then एतस्मिन् शरीरे in this body एतत् this सुखं bliss भवति becomes (is enjoyed).

When it (the mind) is overcome by the power, the god (Jiva) sees not the dream,—then in the body the bliss is enjoyed.

[*It is overcome by the power.*—In the original the word is *tejasâ* which means light as well as power. Sankaracharya explains it as "the light of the sun, which is called *chitta* and is in the nerves," but it rather obscures than explains the term. Ordinarily, the mind is conceived as a self-effulgent light lighting up everything it comes in contact with; but in deep sleep that self-effulgence of the mind is overpowered for the time being by some other power which might be of the Nature outside or of the body, and of a *Tamasic* kind.

Then in the body, etc.—*i.e.*, the blissful calm repose of the deep sleep, which has a ray of that beatific peace enjoyed in the super-conscious state.]

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते ।
एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

हे सोम्य O my young friend (*lit.* good-looking man) वयांसि the birds यथा as वासोवृक्षं the tree where they

roost सम्प्रतिष्ठन्ते run towards, एवं so ह verily तत् that सर्वं all these, परे the superior आत्मनि in the Atman सम्प्रतिष्ठते go (are established).

As birds, my young friend, go to the tree to roost, so all those rest in the superior Atman.

[*All those—i.e.,* what are delineated in the next Brahmana.

Superior Atman i.e., the Jivatman,—the Atman related to body, etc.]

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ८ ॥

पृथिवी earth पृथिवीमात्रा the subtle earth element च also, आपः water आपोमात्रा the subtle water element, तेजः light तेजोमात्रा the light element वायुः the air, वायुमात्रा the subtle air element, आकाशः the ether,

आकाशमात्रा the ether element, चक्षुः the eye द्रष्टव्यं object of sight, श्रोत्रं the ear, श्रोतव्यं the object of hearing. घ्राणं the smell, घ्रातव्यं the object of smell, रसः taste रसयितव्यं the object of taste, त्वक् the touch स्पर्शयितव्यं the object of touch, वाक् speech वक्तव्यं the object of speech (*i.e.*, what can be spoken) हस्तौ the two hands आदातव्यं what can be taken, उपस्थः the organ of generation आनन्दयितव्यं the object of enjoyment, पायुः the organ of excretion विसर्जयितव्यं the object of excretion पादौ the two legs गन्तव्यं what can be walked upon, मनः the mind, मन्तव्यं the object of thought, बुद्धिः the intellect बोद्धव्यं the object of intellection, अहंकारः the ego अहंकर्तव्यं the object of egoism चित्तं the memory चेतयितव्यं the object of memory तेजः the light विद्योतयितव्यं what is to be lighted up प्राणः the Prana (Energy) विधारयितव्यं what can be held up, (एते सर्वे आत्मनि सम्प्रतिष्ठन्ते all these rest in the Atman.)

Earth and its subtle element, Water and its subtle element, Light and its subtle element, Air and its subtle element, Ether and its subtle element, the eyes and what can be seen, the smell and what can be smelt, the taste and what can be tasted, the touch and what can be touched, the organ of speech and what can be spoken, the hands and what can be

taken, the organ of generation and its object of enjoyment, the organ of excretion and what can be excreted, the feet and what can be walked upon, the mind and what can be thought of, the intellect and what can be comprehended, the ego and the object of egoism, the memory and its object, the light and what can be lighted up, the Prana and what is to be sustained (—all these rest in the superior Atman in deep sleep).

[*Note.*—All the gross and subtle elements with their respective senses of perception, all the organs, both motor and sensory, all intellections, even the egoity rest unmanifested in deep sleep in the Atman. Then the Jiva remains in his *Karana* sharira, vested in Avidya alone, without the further superimposition of her ramifications or products. In this sense, deep sleep can be said to be nearer to the native glory of the Atman than even the awakened state.]

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षरे आत्मनि संप्रतिष्ठते ॥ ९ ॥

एषः he हि verily द्रष्टा the seer, स्प्रष्टा he who feels श्रोता the hearer घ्राता he who smells, रसयिता he who tastes, मन्ता the thinker, बोद्धा the perceiver, the knower, कर्ता

the doer; विज्ञानात्मा the self of knowledge पुरुषः the person (with all the qualifying adjuncts) सः he परे supreme अक्षरे immutable, imperishable आत्मनि in the Atman सम्प्रतिष्ठते is established.

It is he who sees, feels, hears, smells, tastes, thinks, knows; he is the doer, the intelligent soul, the Purusha. He is established in the supreme immutable Atman.

[*Note.*—Here the Brahmana refers to the Jivatman inasmuch as the intelligence of the Jivatman makes all perception and intellection possible, the senses and the mind being only instruments through which it acts, or better, for whose existence the mind and the senses function.

Purusha.—He is called Purusha because he is filled with limiting adjuncts.

He is established...Supreme Atman.—The Jivatman stands to the Paramatman, according to the Advaita Vedanta, as a portion of the sky enclosed by the four walls of a room stands to the whole sky, or, as Sankara tells here in his commentary, as the myriads of sun-images reflected on different waters stand to the real sun. The relation and division are only verbal and apparent, and not real.

The Dwaitins and Vishishtadwaitins might take this Sruti as an authority for their theory of Dualism, *i.e.*, the Jivatman and Paramatman are two different

entities, the former being dependent upon the latter. But then the subsequent Brahmanas would appear hard to be reconciled to that view. Hence this Brahmana ought to be taken as having Advaitic force.]

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरम-
लोहितं शुभ्रमक्षरं वेदयते यस्तु सौम्य ।
स सर्वज्ञः सर्वो भवति तदेष श्लोकः ॥ १० ॥

यः who ह वै assuredly तत् that अच्छायं the shadowless, अशरीरं bodiless, अलोहितं colourless (*lit.* not of red colour), शुभ्रम् pure अक्षरं indestructible वेदयते *knows*, सः he परं the supreme अक्षरं the indestructible एव verily प्रतिपद्यते attains. सौम्य my young friend यः तु and who again (एवं विद्वान् has known thus), सः he सर्वज्ञः the omniscient सर्वः the All भवति becomes. तत् about that एषः the following श्लोकः verse भवति is.

The Supreme Undecaying One, my young friend, he verily attains, who knows the indestructible, the pure, without shadow, colour or body. He becomes all and omniscient. There is the following verse about it.

[*Without shadow*—*i.e.*, unshrouded by Ignorance.

Without colour *i.e.*, devoid of all attributes.]

विज्ञानात्मा सह देवैश्च सर्वैः ।
प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य ।
स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

विज्ञानात्मा the self of intellect (Buddhi) सर्वैः all देवैः gods (senses) सह with प्राणाः Pranas, भूतानि the elements यत्र in which सम्प्रतिष्ठन्ति rest, सौम्य my friend, यः who तु again तत् that अक्षरं the imperishable वेदयते knows सः he सर्वज्ञः omniscient सर्वं all एव verily आविवेश enters.

My young friend, he who knows that Imperishable in Which rest the mind, the senses and the Pranas, verily becomes omniscient and enters into all.

[*The senses and the Pranas*—Sankaracharya explains 'Devas' of the text as gods like Agni, Indra, etc., who preside over the function of the senses, and 'Pranas' as the senses.

Enters into all—*i.e.*, realising himself as the Atman, feels himself as existing in all.]

The End of the Fourth Question

॥ पञ्चमः प्रश्नः ॥

FIFTH QUESTION

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति तस्मै स होवाच ॥ १ ॥

अथ then शैब्यः सत्यकामः Satyakama, the son of Sibi एनं him (Pippalada) पप्रच्छ asked; भगवन् venerable sir, मनुष्येषु among men, सः यः he who प्रायणान्तं until death तत् that ओंकारं the Om अभिध्यायीत having meditated, सः he तेन by that कतमं which लोकं world जयति conquers (attains). इति thus तस्मै to him सः he (Pippalada) उवाच said.

Then Satyakama, the son of Sibi, asked him, "Venerable Sir, among men what world does he attain by that, who meditates upon Om until death ?" To him he replied:

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोंकारः तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

सत्यकाम O Satyakama, एतत् this वै verily परं च superior अपरं च and inferior ब्रह्म Brahman यत् what

ओंकारः Om. तस्मात् therefore, विद्वान् the knower एतेन by this आयतनेन means एकतरं one of the two अन्वेति attains.

What is Om, O Satyakama, is verily the higher and lower Brahman. Therefore the knower attains either of the two by this means.

[*Higher and lower Brahman*—*i.e.*, the supreme, unmanifested, absolute Brahman, and the manifested Hiranyagarbha.

Om being the all-comprehensive sound-symbol of Brahman, it represents the manifested state of Brahman by its audible sound, and the unmanifested by its inaudible, unexpressed form, known as the अर्धमात्रा or कलातीत.]

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

सः he यदि if एकमात्रं the one syllable (*i.e.*, A) अभिध्यायीत meditates upon, सः he तेन by that एव alone संवेदितः being enlightened तूर्णं quickly एव verily जगत्यां into this world अभिसम्पद्यते comes back (is reborn). ऋचः the Rik (*i.e.*, the first *matra* A) तं him मनुष्यलोकं the world of man उपनयन्ते take. सः he तत्र there तपसा with Tapas (austerity) ब्रह्मचर्येण

with continence, श्रद्धया with faith सम्पन्नः being endowed महिमानम् greatness अनुभवति gets.

If he meditates upon the one syllable, he comes back to this world very soon (after his death) being enlightened by that. The Riks take him to the world of man, where he attains the greatness (in life) being endowed with austerity, continence and faith.

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

अथ again, यदि if द्विमात्रेण by two syllables (A+U) (अभिध्यायीत meditated तदा then) मनसि in mind सम्पद्यते attains (becomes united). सः he यजुर्भिः by the Yajus अन्तरिक्षं in the sky सोमलोकं the world of the moon उन्नीयते is taken up. सः he सोमलोके in that world of the moon विभूतिं grandeur (objects of enjoyment) अनुभूय having enjoyed पुनः again आवर्त्तते returns.

If, again, one meditates upon the two syllables, one is united with the mind (after death). He is taken to the world of the moon in the sky, and there, in that world of the moon, having enjoyed its grandeur, comes back again (into this world).

[*United with the mind.—i.e.,* remains in his *Sukshma Sharira,* the mental body.]

यः पुनरेतं त्रिमात्रेणौमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः। यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते तदेतौ श्लोकौ भवतः ॥ ५ ॥

यः who पुनः again एतं this (Om) त्रिमात्रेण with the three syllables (A+U+M) ओम् Om इति thus एतेन by this अक्षरेण letter परं the supreme पुरुषं Purusha (Being) अभिध्यायीत meditates सः he तेजसि in the light सूर्ये in the sun सम्पन्नः becomes united with. यथा as पादोदरः serpent त्वचा from the skin (slough) विनिर्मुच्यते is freed एवं like that ह वै verily सः he पाप्मना from sins विनिर्मुक्तः becomes free. सः he सामभिः by the Sama hymns उन्नीयते is elevated to ब्रह्मलोकं the world of Brahma. सः he एतस्मात् from this जीवघनात् the Macrocosmic Soul (Hiranyagarbha) परं the supreme पुरिशयं existing in the heart, पुरुषं the Purusha ईक्षते beholds. तत् about that एतौ these श्लोकौ two verses भवतः are.

Again, he who meditates upon the supreme Purusha by Om as constituted of three

syllables, becomes united with the effulgent Sun. He is freed from all sins, even as a snake is freed from its slough. He is taken up to the world of Brahma by the Sama Hymns. From that macrocosmic self he beholds the supreme Purusha residing in the heart. There are the two following verses about it :

[*Becomes united, etc.—i.e.*, he attains the path of *Krama Mukti.*]

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनुविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥ ६ ॥

तिस्रः the three मात्राः Matra (syllables) (एकैकशः separately) प्रयुक्ताः employed. (चेत् if) मृत्युमत्यः are mortal. अन्योन्यसक्ताः when attached to one another अनविप्रयुक्ताः not wrongly employed (भवन्ति becomes). बाह्याभ्यन्तरमध्यमासु in the external, internal and the middle क्रियासु functions. सम्यक् properly प्रयुक्तासु when employed ज्ञः the knower न कम्पते does not tremble.

The Three Matras when employed separately are mortal; but (when they are) connected

with one another, they are not wrongly employed. (When they are) properly employed, in all the internal, external and middle functions, the knower trembles not.

[*When employed separately, etc.*—when each of the three *matras* A U M, is taken separately and meditated upon, the contemplator has to be born again and again in this world as explained in V. 3; 4.

When they are connected with one another, etc.—*i.e.*, when all the three *matras* are blended together in significance and sound, they truly represent the universal Brahman, and when thus meditated upon, they bear the proper fruit as described in the previous Brahmana.

Properly employed—*i.e.*, properly meditated upon.

The internal, external and middle functions—*i.e.*, in deep sleeping, waking and dreaming states.

Trembles not—*i.e.*, does not waver from the Atma Consciousness, or from the meditation.]

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते ।

तमोंकारेणैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७ ॥

ऋग्भिः by the Riks (*i.e.*, by the first *matra*) एतं this (*i.e.*, the world of man) यजुर्भिः by the Yajus

(*i.e.*, by the second *matra*) अन्तरिक्षं the sky (*i.e.*, the world of the Moon situated in the sky) सामभिः by the Samas (*i.e.*, by the third *matra* along with the first two) यत् what कवयः the wise वेदयन्ते know (तत् that ब्रह्मलोकं the world of Brahma आप्नोति attains.) यत् what शान्तं peaceful अजरं undecaying अमरं immortal अभयं free from all fear परं supreme तम् that (Brahman) विद्वान् the sage ओंकारेण by Om आयतनेन means अन्वेति gets united with.

By the Rik hymns this world is attained, by Yajus the sky (the world of the Moon) and by the Samas is attained that which is known to the wise only.—What is peaceful, undecaying, immortal, free from all fear, and supreme, the sage also attains by means of this Om.

[*Note.*—The sound OM is produced by the combination of the three sounds A, U, and M. These are the three *matras* of Om ; further there is the *Ardha Matra* or the inaudible sound which still lingers even when the audible sound dies away and which can be detected only by fine perception and concentration.

It is held that Om is the sound-symbol of Brahman and so is said to be the first sound produced at the beginning of creation. From the three *matras* of Om came out the 'feet' of Gayatri, and from the three 'feet' came out the three Vedas and the three worlds

or *vyahritis*: From अ came out 'तत् सवितुर्वरेण्यं' which expanded into the Rig Veda; from उ, 'भर्गो देवस्य धीमहि' which expanded into Yajur Veda, and from म, 'धियो यो नः प्रचोदयात्' which expanded into Sama Veda. The first is स्तुतिपरा (hymnal), the second is क्रियापरा (devoted to work), and the third is ज्ञानपरा (devoted to knowledge).

So by the meditation upon the different *matras* different ends are attained according to the significations of the *matras*. But when the mind is concentrated upon the *Ardhamatra*, the Supreme Brahman is realised. This has been indicated by the latter half of the Brahmana. For further information *vide* Swami Vivekananda's *Bhakti Yoga*.]

The End of the Fifth Question

॥ षष्ठः प्रश्नः ॥

SIXTH QUESTION

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुं स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

अथ next भारद्वाज सुकेशा Sukesha of the Bharadwaja Gotra एनं him (Pippalada) पप्रच्छ asked भगवन् holy sir, कौसल्य: of Kosala हिरण्यनाभ: Hiranyanabha राजपुत्रः the prince मां me उपेत्य having approached एतं this प्रश्नं question पप्रच्छ asked, भारद्वाज O of Bharadwaja Gotra, षोडशकलं of sixteen parts पुरुषं Purusha वेत्थ do (you) know? अहं I तं that कुमारं prince अब्रुवन् said, अहम् I इमं this न वेद do not know. अहम् I यदि if इमम् this अवेदिषं had known (तर्हि then) ते to thee कथं why न not अवक्ष्यम् have told? यः who अनृतं falsehood वदति tells एषः this वै verily समूलः with the

whole root परिशुष्यति is dried up (is destroyed). तस्मात् therefore अनृतं falsehood वक्तुं न अर्हामि cannot tell. सः he (the prince) तूष्णीं silently रथं the chariot आरुह्य having ascended प्रवव्राज went away त्वा to thee तं that पृच्छामि I ask असौ this पुरुषः Purusha क्व where.

Next, Bharadwaja Sukesha asked him: "Venerable Sir, Hiranyanabha, the prince of Kosala, came to me and put me the question, 'Well Bharadwaja, do you know the Purusha who is of sixteen parts?' I replied to the Prince, 'I do not know him; had I known him, why should I not tell it to thee? He who tells lies, perishes, root and all; so it behoves me not to tell lies.' He got into his chariot and went away. So I ask thee where is that Purusha?"

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

तस्मै to him सः he उवाच said, सौम्य my young friend सः that पुरुषः the Purusha इह here अन्तःशरीरे within this body (वर्त्तते exists) यस्मिन् in which एताः these षोडशकलाः the sixteen parts प्रभवन्ति arise.

To him he said: "Here, within this body, my friend, exists that Purusha, from which arise the sixteen parts."

[*Note.*—Here it is stated that the Purusha, the Atman, of which more will be spoken in the subsequent Brahmanas, is within this body; but the statement should not be taken in too strict a sense. As the Atman is generally perceived first as our own very self that animates this body, it is spoken of as within this body. In reality He is all-existent within this body. In reality He is all-pervading, unrestricted by space-limit.]

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

सः he ईक्षांचक्रे thought कस्मिन् उत्क्रान्ते who having gone out अहम् I (अपि also) उत्क्रान्त out भविष्यामि shall become कस्मिन् प्रतिष्ठिते who being established प्रतिष्ठास्यामि shall be established (in this body).

He reflected: By whose going out, shall I go out, and by whose stay again, shall I stay (in this body).

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः । अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्मलोकाः लोकेषु च नाम च ॥ ४ ॥

सः he (the Purusha) प्राणं the Prana (Hiranya-garbha) असृजत created. प्राणात् from the Prana श्रद्धा Faith खं ether, वायुः air, ज्योतिः fire, आपः water, पृथिवी

earth, इन्द्रियं the senses, मनः the mind, अन्नं food, अन्नात् from food वीर्यं vigour (strength), तपः penance, मन्त्राः the Vedas, कर्म the yajnas, लोकाः the worlds, लोकेषु in the worlds च again नाम name.

He created the Prana; from the Prana came out faith, ether, air, fire, water, earth, the senses, the mind, and food. From food came vigour, penance, the Vedas, the yajnas, the worlds. In the worlds again was created the name.

[*Note.*—The sixteen articles enumerated here are the sixteen kalas or parts belonging to Purusha referred to in the previous Brahmanas. The cosmology is rather loosely described here.

Faith—Shraddha is the word used in the text, and it has been explained as *Astikya Buddhi*, but it may very well be taken for Buddhi itself.

From food, etc.—Food produces vigour and strength in man, which again leads him to do different works, and for the enjoyments of the results of those works different worlds were created. Hence in this sense, it has been said that 'from food came vigour, etc.']

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः

पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

सः यथा as समुद्रायणाः flowing towards the ocean, स्यन्दमानाः flowing इमाः these नद्यः rivers समुद्रं the ocean प्राप्य having reached अस्तं गच्छन्ति disappear, तासां their नामरूपे the names and forms भिद्येते are obliterated, समुद्रः the ocean इति thus एवं alone प्रोच्यते is spoken of; एवं so एव verily अस्य of this परिद्रष्टुः the seer of all things पुरुषस्य of the Purusha इमाः these पुरुषायणाः resting in the Purusha, षोडशकलाः the sixteen kalas पुरुषं the Purusha प्राप्य having reached अस्तं गच्छन्ति disappear. तासां of these नामरूपे the name and form भिद्येते are destroyed. पुरुषः the Purusha इति thus एवं alone प्रोच्यते is spoken of. सः that एषः this (person) अकलः devoid of kalas अमृतः immortal भवति becomes तत् about that एषः the following श्लोकः verse भवति is.

As the flowing rivers that tend towards the sea, having reached it, merge into the ocean, all their names and forms disappear and people speak only of the ocean, so the sixteen kalas of this seer, the Purusha, resting in Him alone, having reached Him disappear

in Him, their names and forms are destroyed and people speak of the Purusha only. Then He becomes devoid of kalas, and immortal. There is the following verse about it.

[*Note.*—When all the sixteen kalas which are cognised in the ordinary, 'ignorant' state are merged in the Atman in Samadhi by the practice of yoga, then their existence is not perceived in the consciousness and the conscious principle, the Atman, alone remains in its unalloyed glory.]

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति
॥ ६ ॥

रथनाभौ in the nave of the chariot अराः spokes इव like कलाः the Kalas यस्मिन् in whom प्रतिष्ठिताः are established तं that वेद्यं worth knowing पुरुषं the Purusha वेद know यथा so that मृत्युः death वः ye मा परिव्यथाः may not hurt.

In whom rest the kalas like spokes in the nave, know Him, the Purusha, worthy to be known, that death might not hurt ye.

[*Note.*—The simile given here is very significant. As the spokes only rest on the nave but do not form

integral parts of the same, so these kalas are not parts of the Purusha in the real sense of the term; they are mere erections of His Maya Shakti, and as such, are dependent on Him.]

तान् होवाचैतावदेवाहमेतत्परं ब्रह्म वेद। नातः परमस्तीति ॥ ७ ॥

तान् to them (सः he) उवाच said अहं I एतावत् up to this एतत् this परं supreme ब्रह्म the Brahman वेद know. अतः beyond this परं superior न अस्ति there is not.

To them he said, "So far I know of the Supreme Brahman; there is nothing higher than that."

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति। नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

ते they (the six questioners) तं him अर्चयन्तः having worshipped (उवाच said) त्वं हि verily thou (art) नः our पिता father, यः who अस्माकं us अविद्यायाः of the Ignorance परं the supreme पारं the shore across तारयसि taken इति thus. नमः Obeisance परमऋषिभ्यः the highest Rishis

Having worshipped him, they said, "Thou art our father that hast taken us across the other shore of avidya (ignorance)."

Obeisance to the highest Rishis!

Obeisance to the highest Rishis!

End of the Sixth Question

End of the Prasna Upanishad

ओं भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ॥

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ।

व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

ओं शान्तिः शान्तिः शान्तिः

॥ ॐ ॥

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